

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 16, 1902.

VOL. IV, NO. 49.

The annual meeting of the Convention Board for making appropriations for the ensuing year will be held Tuesday, November 11th, in the mission rooms of Jackson Baptist church at 3 p. m. Communications intended for the Board should be sent to Secretary A. V. Rowe, Winnona.

H. F. SPROLES, Pres.
Z. T. LEAVELL, Rec. Sec.

When this great teacher died, seven years ago, there was talk of a monument to his memory being erected in front of the Seminary buildings in Louisville; but, like many other good things proposed, it was allowed to pass unbuilt. What the people failed to do, however, has been done by Mr. W. F. Norton, Jr., and on October 8th a beautiful monument to his memory was unveiled in Cave Hill Cemetery, Dr. Whitsitt delivering the address.

A small church was sadly in need of general repairs, and a meeting was held in it with a view of raising funds for that purpose. The minister having said \$500 would be required, a very wealthy (and equally stingy) member of the church rose and said he would give one dollar. Just as he sat down, however, a lump of plaster fell from the ceiling and hit him on the head, whereupon he rose up hastily and called out that he had made a mistake—he would give \$50. This was too much for an enthusiastic member present, who, forgetful of everything, called out fervently, "Oh, Lord, hit him again!" —Baptist Union.

The letters to the recent session of the Central Association which was held with the Second Church, revealed a gratifying growth of the Baptist cause in Jackson. In less than a year and a half, during the life time of the Second Church, the Baptists have grown from 375 to 500. The Second Church shows a roll of more than a hundred while the First Church has 400. About 85 have been added to the First Church during the last associational year, forty of them by baptism. About twenty-five of these baptisms were the immediate result of a meeting held in the spring. The rest were scattered along through the year, which fact indicates a healthy growth. Congregations were never better and there are indications of increasing spiritual power.

Thus it will be seen that the Second

Church instead of hindering has greatly helped the progress of the First Church. There has been an increase both in membership and in beneficence in the First Church, while the Second has made a very rapid and decided advance independently of what she drew from the First. She is already a recognized force in the religious life of the Capital City. Her able and aggressive pastor is leading her into a sphere of usefulness that was hardly dreamed of as coming so soon, by the most earnest advocates of the new church.

These tokens of the divine presence and favor in our work cause us to thank God and take courage.

It is not always so, nor usually so, but it is sometimes so that the people show much unreasonableness in their foolish demands upon the pastor. They seem to forget that he cannot do everything and be everywhere at the same time. They do not properly appreciate the fact that his first business is to know God's Word that he may faithfully bring it to the consciences and lives of the people. If the preacher is everlastingly gadding about, we feel sorry for the people who have to sit under his platitudes. The workman for God must be a student, and to be a student means the taking of hours daily for earnest study.—Standard (Texas).

From an old slab, in a very old cathedral in Lubeck, Germany, the following inscription has been copied—cut it out and paste it in your Bible:

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

If one so lives that it can be truthfully said of him that he is faithful, he has lived to a great purpose. It is not said that the successful one will be invited into the joys of the Lord, but it is emphatically declared that the faithful shall. To be faithful two things must be present. One of these is that one shall do the very best he knows how to do. He must live up to his

knowledge. All of us accept this as true. But he must also know all he can know about his mission in life. No man who is lazy can be faithful; for the faithful must always be striving to learn more about his duties. This requires activity today, tomorrow and all the time. Then he must be up and doing to put to a wise use all the knowledge he can acquire. The duties of a Christian citizen are confessedly many-sided and arduous.

God calls upon every servant of His to do his level best in acquiring and using knowledge; in defending the truth when it is assailed; and in giving this truth to the world. And all this must be done boldly, but yet in meekness and in love, striving to be all things to all men that we may win some to Christ.

Let all the good people of Hinds county especially, take notice—another whisky petition is being carried around by the same old gang for the same old purpose—that of despoiling our homes and making drunkards of our sons, widows, or worse than widows of our daughters and orphans of our children; and, all this "for revenue only," so far as the crowd behind the movement is concerned. We have beaten them time and again; and we will do so again, if the good people of the county will line up, and do so quickly. Talk to your neighbors and friends and persuade them not to sign the petition at all. Let mothers take the matter up with their sons, wives with their husbands, and all of us with our neighbors and nip the thing in the bud. It can be done; but what we do must be done at once. All good men to the front!

Here are some timely remarks, from The Word and Way, that ought to find a "way" into many minds and hearts:

"The Art of Quitting Right." "For one reason or another pastorates come to a close, and pastor and church must part. Blessed is the pastor who lets go gracefully, altogether and at once. He is a sorry sort of a pastor indeed who does not make some fast and foolish friends who will wish to hold on to him and will express the opinion that the church will go to pieces if the pastor leaves. The retiring pastor will, if he is wise, discourage these unwise friends in their foolishness. He will do all in his power to leave the church united and encouraged. He will not air any grudges. He will not strike a parting blow at some exasperating member. He will quit in a good humor, go away, and burn the bridges behind him."

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MISSISSIPPI BAPTIST PUBLISHING COMPANY,

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T. J. BAILEY, Editor and Manager.

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Obituary notices, when desired or in the form of resolutions, of 100 words and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and must be clear.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of office, do not fail to name office from which change is to be made.

God's Plan and Our Lives.

The moral confusion of this life is unfriendly to a confident knowledge of God's plan. Even the Christian is tempted to doubt whether God indeed has a plan, as he looks out upon the world's extreme disorder. The darkness and the ripeness of sin; the power and respectability of sin, are great trials to faith. After we have said all we are warranted in saying concerning the final triumph of righteousness; after we have chafed our spirits into at least a hopeful view of the future, the awful pressure of the world's iniquity lies upon society, and we feel that pressure. Sin as the off-set of righteousness is a constant mystery; and where sin has the upperhand, as in many of our great cities today, our confident knowledge of God's plan is sorely challenged. We mean such a knowledge of God's plan as will assure us at brief intervals that our own lives and conduct are being conformed to it. It has called for brave spirits when the world was dark, to look out over the waste of society and say confidently, "He worketh all things after the counsel of his will," and to feel that a thousand years of human history are but as one day to God. And yet few generations have come and gone without some such noble spirits. It is such spirits that infuse the new life of heroism into society which tends to decay.

A conscious missing of the Divine Plan. A great part of our lives, speaking of Christians in general, is spent in the consciousness that we are not so much as proximately fulfilling God's plan concerning us. Linked with this is the ignorance we often feel of that plan, an ignorance we trace to some known wicked deed, or prolonged course of sinning. "There was my mistake," we say; "had I not committed that sin, had I not gone upon that path, matters would have been different with me." We feel that an inexorable fatality is now resting on us, and now to change our spiritual standing is not apparent. If only we might get back into the right way, we feel

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that we should keep it. Many a man goes all through life with this sense of loss about him: he is not in his true work, he has missed his opportunity, his own hand has bolted the door which he cannot open. Not that he is in dark despair, or that he is plunging into sin—not at all; he feels that in the steamer over life's ocean he is in the wrong cabin.

This feeling may be right and it may not be. Some mistakes can never be corrected; for the conditions in which they were made have gone forever. To take an illustration from life at a most delicate point: Many a man looks back upon his marriage to his wife as a fatal mistake. Many a woman so regards her marriage to her husband. Could it have been God's will that such marriages take place? If the opinion of such a man, or such a woman is correct, we must say that it is not God's will that such marriages be contracted. "Then they had better be annulled by divorce?" Softly: suppose marriage is not capable of dissolution except by death, what then? If so, it is clearly not God's will that such marriages be dissolved. "But if such people live together, they are committing sin, because they are living contrary to God's plan." We do not deny that sin may have characterized the union in the first instance—and it may not, as no man or woman can tell absolutely the one God has appointed as a companion;—but now it is impossible to return to original conditions and correct that sin. A sin, or mistake, may bring about a relation which cannot be set aside without a still greater sin or mistake. And the path of duty is plain: Make the best of the situation in the fear of God. It is not a sin to live with a wife, even though one may be tempted to consider his marriage to her a mistake. What we are arguing for is a common situation in experience. All of us feel that we have missed God's purpose concerning us at critical points in life; but that does not preclude our industriously and conscientiously entering upon that plan again, in spite of our losses in the meantime. Will God preclude us from this? How then shall we hope for heaven?

The Plan of God is sometimes a limitation. The purpose of God concerning us often throws our plans to the ground:

"There are many desires in a man's heart;
But the counsel of the Lord, that shall stand."

Paul longed to preach Christ at Jerusalem, but God would not suffer him to labor there. In our pride we contend against God's purposes, and sometimes, in our conscientious ignorance, and we experience an opposition we are powerless to surmount. We have worn away much energy in futile effort to break through God's barriers.

"Some limit against which I dashed my wings
As against viewless crystals."

If they are God's barriers, indeed, we can afford to let them stand.

Contentment with a partial view. Duty is clear. Can God's plan be obscured, so long as duty is clear? Duty in general is always clear; it is our duty to love God, and our fellow man. Duty in detail is not always clear. Even with our Gospel light

we see through a glass darkly; a face-to-face comprehension of reality is still in the future. But suppose we honestly seek to do God's will in the strength he will grant us, and to know his will better by the light he will grant us; can we miss his plan far?

"Grow old along with me!
The best is yet to be,
The best of life, for which the first was made;
Our times are in His hand,
Who saith, 'A whole I planned,
Youth shows but half'; trust God, see all,
nor be afraid."

Central Association.

This old body met in its 57th session, on October 9th, with the Second Baptist Church, of Jackson. Rev. P. A. Haman was re-elected moderator and J. S. Riser clerk. A year ago this association determined to do away with the reading of the church letters. This elimination means a considerable gain in time. In a few years most of our associations will omit the reading of the letters.

Upon receipt of a telegram from Dr. W. T. Lowrey, stating that he could not be present, Rev. S. G. Cooper preached the associational sermon to the edification of the large congregation.

After devotional exercises conducted by Rev. M. R. Cooper, Dr. J. L. Johnson, president of Hillman College, made a speech showing the influence of woman and mentioned Hillman College as a suitable place for preparing our girls for usefulness in life.

The remainder of the second morning of the session was devoted to the great question of missions—State, Home and Foreign, all in a group. Geo. Whitfield, R. A. Cohron, S. M. Ellis, Secretary Rowe, J. L. Pettigrew all spoke.

While the fact was noted that our churches are not developed as we would be delighted to see, yet the fact was brought out that we are gradually but surely advancing in gifts to the mission cause. The note was given out by all the speakers that we must, during the coming year, make still further advance in this great work of the churches of Jesus Christ. Dr. Rowe, always great on this subject, went even beyond himself.

The Orphanage received due attention, but owing to the inclement weather during the afternoon of Friday the audience was not so large as was desired. Friday night was given to the College and ministerial education and temperance. The outlook for the College appears to be bright, but some money is needed immediately for the 28 young preachers now there. The number of students present is 264.

The report on temperance by Dr. L. G. Barrett was a fine one. It endorsed the State Convention's memorial to the next legislature, to give us State-wide prohibition. Bro. W. W. Coody, of Yazoo county, who was a member of the last legislature, opposed the resolution to memorialize the next legislature. He enjoys the unique distinction of being the first man we have heard oppose the measure in any Baptist meeting for two years. The State Convention was unanimous in its favor. Every man who opposes statutory prohi-

bition is by the whisky men reckoned with themselves. All whisky men oppose it, and they know why they oppose it, and so do we.

On Saturday morning woman's work was discussed and commended. Some of the brethren, who at first opposed women's societies, are now their strongest advocates.

The association raised \$106.00 for building a house of worship at Oakley, and also \$5.00 for defraying expenses in postage etc., of the vice-president for woman's work in the association. This is a step in the right direction and should be imitated by all the associations.

At about 11 a. m., the management of the Orphanage brought into the meeting house 65 well-kept orphans, who were seated on the front seats and who in concert recited the 23rd Psalm, and sang in good time and with fine expression two beautiful Sunday-school songs, which greatly delighted the association. A collection of \$27.00 was taken.

The question of Publications was accorded all needed time. The report on the subject was read by J. L. Pettigrew, and was a model one making the Bible the bases of all reading. Our paper is evidently growing in favor with the people, for which we thank God and take courage.

The association moved up its figures for next year, and hopes to present, at the next meeting of this body, the best showing in benevolence ever submitted to this body.

Pastor Price, ably seconded by Bro. Ed. Green, made a decided success in the entertainment of the delegates and visitors. It had been said that we could not have a successful association in town, but such cannot longer be said, as the recent session of the Central was in every way high up in the scale of excellence. The attendance and attention were good and the spiritual temperature ran above the average. The visiting ministers were W. T. Lumby, J. R. Johnston, A. L. O'Briant, A. V. Rowe.

A unique feature of the association was the marriage of two of the delegates, Rev. J. E. Phillips and Miss Judith Sandidge, by Rev. Chas. L. Lewis. There was great variety in this association. The next session of this body will be held with Utica church, on Friday before the second Sunday in October, 1903.

Fornication and Adultery.

These are translations of different words, and not different renderings of the same word. Do they describe different things, or are they used interchangeably for the same thing?

This study is important. Some writers claim that our Lord allows divorce and remarriage to the innocent party on the ground of "fornication," that is, concealed sin before marriage, because it vitiates the union as man and wife; but prohibits remarriage if not divorce on account of "adultery," that is, infidelity to the marriage bond. Moses, it is said, allowed divorce and remarriage for adultery, on ac-

count of hardness of heart on the part of Israel; but Jesus Christ condemns that practice and reinstates the original law, that only fornication, concealed sin before marriage, justifies divorce and remarriage. While in Matt. 5:32 and 19:9 he allows remarriage after divorce for fornication, since that sin vitiates the marriage from the beginning, so that the man and woman are not really man and wife; yet in Mark 10:11 and Luke 16:18 he says, and makes no exception, that "whosoever shall put away his wife and marry another committeth adultery." It is concluded that our Lord prohibits divorce and remarriage on account of adultery.

To me there are fatal objections to this contention. If fornication, sexual intercourse before marriage, vitiates the sacred relation, why should not adultery, sexual intercourse with another than one's wife, dissolve it? Is not the latter sin more heinous, since it is infidelity to a wife, and breaks a vow unto God?

Moreover, fornication and adultery, in both plain and figurative narrative, are used in God's word to describe the same sin. Sometimes adultery is distinguished from fornication, as in Matt. 15:19, Mark 7:21, Gal. 5:19, but in such cases the distinction is plainly stated. Fornication is used in Acts 15:20, 21:25, for general illicit sexual intercourse. In his Greek-English Lexicon of the New Testament, which is universally accepted as authoritative, Thayer says that fornication is "used of adultery" in Matt. 5:32 and 19:9. It is beyond all question that when the close relationship between God and his people, and between Christ and Christians is represented under the figure of marriage, infidelity towards and forsaking the true God for false gods is called fornication—2 Chron. 21:11; 1 Cor. 6:13, 18; Rev. 2:21.

The conclusion seems to be necessary that fornication in Matthew stands for general illicit sexual intercourse; that Mark and Luke must be interpreted consistently with this meaning; that our Lord allows divorce and remarriage for this sin, whether called fornication or adultery.

H. F. S.

Vicksburg, Miss.

Meetings.

CLEAR BRANCH.

Bro. Morris is pastor. We had a good meeting here. Had sixteen additions. The pastor had done good work.

NEW ZION.

Here we had a Holy Ghost meeting, which resulted in thirty-six additions. They have just completed a nice church under the guidance of their pastor, Bro. Morris.

ANTIOCH.

We had some very great difficulties to surmount at this point, but God overruled and we had a splendid meeting with twenty-eight additions.

MOUNTAIN CREEK.

We had Bro. Hathorn with us here, who did the preaching and did it well. We also

had Bro. Roberts, of Kent Wood, La., to sing. He did us all good with his Christian life and music. The meeting closed with six additions, and the church went from one to two Sundays a month.

STEENS CREEK.

Bro. L. C. Gates assisted in the meeting at this place. We all greatly enjoyed Bro. Gates' sermons, which resulted in good. Bro. Roberts was with us and in that bright cheerful way of his, won a place in our hearts. There were seven additions to the church.

LEARNED.

Here we held a good meeting with Bro. Hathorn, the pastor, and Bro. Roberts, "the singer." God gave us a blessing, and there were five additions.

RICHLAND.

In our meeting at this place we had Bro. Roberts to lead us in singing the gospel, while the pastor tried to preach it. We had four additions. Thus ends our summer's work.

A. L. O'BRIANT.

Florence, Miss.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music; and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

New Hope.

Yesterday was a good day with us in our Sabbath School, (New Hope, Zion Association).

It was missionary Day with us, and we gave over \$8.00 for Home and Foreign Missions and others to hear from. Ours is a country school too, but an evergreen. We had 70 in our classes, and teachers reported good lessons, and this was not our preaching day either.

We believe Jesus meant something when He said "ye shall be My witnesses in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," and we are trying to witness for Him at home and across the sea.

Salvation oh Salvation,
The joyful news proclaim,
Till earth's remotest Nation,
Has learned Messiah's Name.

J. W. SPENCER, Supt.
Glenlym, Miss. October 5, 1902.

The Sunday School Work.

L. A. DUNCAN.

Delivered at the Sunday School Institute, Chickasawhay Association.

The first Sunday School was established when God rested from His labors, on the Seventh Day and placed Adam and Eve in the garden under instructions. Later, the Law was given to Israel, through Moses from Mt. Sinai, in words that could not be misunderstood; yet they forgot its teachings. After many years a king was raised up, who recalled the people to duty and had the law read, explained, and expounded to them—is a manner similar to the modern Sunday School.

Solomon well said: "There is nothing new under the sun." Words, evidently applicable to the Sunday School of today; for Josiah, the king, lived long before the Christian era. In these early times, old and young were taught together; instructed out of God's law, what they should do and from what to abstain. Forms and ceremonies were confounded in order to show the way to Christ, the promised Savior—not as a means of salvation.

Sermonizing from the pulpit is quite often a departure from ancient practices. The people should be taught, not entertained; and disciples cannot fulfill their obligations by simply "going to church" even every Lord's Day. Christ satisfied the old law and "took it out of the way," putting us under grace; hence "by grace we are saved"—not by works. Temple worship was abolished by the death of the Savior; "the veil of the temple being rent in twain"—soon followed by the Redeemer's last command: "Go ye, therefore, teach all nations," etc.

Under the Great Commission, after teaching the Gospel, comes the order to baptize disciples; then to "teach them to observe all things whatsoever the Lord commanded. He did not prescribe the way of preaching, nor how to travel; but enjoined the fact that the work must be done. The Gospel is to be taken to the people at home; by the wayside, in places of business; neither is the responsibility put upon the ministry alone.

It is a mistake to suppose that the Sunday School is for little children alone. True, they are very important factors; because early instruction is more enduring, and prepares the way for greater usefulness and more far-reaching influence. But youth and old age also need training and fuller knowledge of the sacred Scriptures. The beginning is in infancy and it extends to the end of life, reaching all classes, everywhere, with its teachings of the Word. Such is the spirit of the work.

There are three departments in the work: 1. The school in its regular public session; meeting for instruction and the study of God's Word. 2. Private study at the home and reading good books, in which all the members of the family can take part. 3. Visitation to look after absentees, and encouraging the falling and indifferent; this being the individual part of the work—something too much neglected. In the

Home Department, on the other hand, there has been rapid advance—the number in the United States and Canada being now 7,994, with a membership of 291,751.

If we would keep the scholars in the school, they must be interested socially, mentally and spiritually. They must feel that they are welcome and learning something, and that each is somebody—i. e., their individuality is to be duly recognized. Hence the teachers should know each by name and visit the absent ones. This applies equally to old and young, and such attentions often open the heart to receive the truth. We should commend the commitment of the "memory verses" of lessons.

Teachers, to succeed, must be regular, cheerful and prompt in attendance; observing the rules of the school strictly, and prepare themselves as far as possible to do three things: interest, instruct and inspire their scholars. This cannot be done by compulsion, but by manifest love, care and gentleness, with much prayer. Consecration is the key to unlock the treasures, and open the door of the heart for the Gospel, and no greater field for usefulness can be found than the departments of the Sunday School. Faithfulness is sure of its reward.

Baptists suffered persecution from the beginning of the Gospel, because they were faithful to the Word of God. They were leaders until overpowered and driven "into the wilderness," in the dark ages. There is no reason for lagging behind now. We should be in the forefront in these days of progress, and recognize the spirit of the work. Forward is the command, and "Be ye doers of the Word," is the Apostolic injunction, "not hearers only." Our duty is to trust and obey.

Finally, the command is to "go, teach," engage in aggressive work, and "occupy" and hold the field; being ever ready to "declare the whole counsel of God" to every creature. To do this, the families must be visited, and the printed Scriptures be scattered among the nations, until Christ's second coming. And right here the Sunday School is a leading factor.

A Kind Recognition.

I was forcibly impressed some time since with a piece that appeared in the Texas Standard, "Why sinners are not converted," and one reason assigned was that Christians do not manifest sufficient interest in them. An illustration given was where a man went into a church in a strange city. There was no one to give him a welcome, no one to manifest a special desire for his salvation, no one gave him even a smile of sympathy.

A few weeks ago I visited a town for the first time. When I got off the train I knew not where to go, but seeing a gentleman with a kindly face standing near, I ventured to ask if he could direct me to a pleasant boarding place. "Certainly," he said, "and I will go with you, as you might have some difficulty in finding it." On the way thither he told me he was the pastor of the Presbyterian church there, and ever after when we chanced to meet at

the college or on the street, he always had a pleasant word. The kindness will not soon be forgotten and his name will always be held in sweet remembrance. On the following Sunday I went to the Baptist church and arrived during Sunday School hour. At its close there were fifteen minutes of intermission before service. Superintendent, teachers and pupils passed by me on their way out, but no one gave even a look of interest. Not caring to return to the boarding house, I remained in the church with the little child who had accompanied me. The exercises opened at the usual hour with a beautiful song service that was thrilling indeed, filling the soul with heavenly melodies. An interesting discourse followed, to which we listened with pleasure, but there was never a word to the strangers within the gates. The building was a grand structure with its stained glass windows and the mellow tints made soft shadows upon the glistening walls, but we went away with a lonely feeling at the heart that a kind handshake might have dispelled. We did not complain, however, for we felt self-condemned, as we remembered many occasions when we had been thus remiss at our own church. We resolved, however, then and there, that this should not occur again. In future we will always try to give a kindly greeting to the stranger who may chance to worship with us believing that this is what Jesus would have us do.

E. C. BOLLS.

An Ideal Associational Meeting.

The Deep Water Association met in its annual session on Oct. 1, 1902, with Strong Hope church.

A fine church and noble people to meet with. Ample provisions were made for royally entertaining the brethren. The people were anxious for a great meeting, and hungry to hear the gospel preached by our strong, able pastors.

I, with my aged father, who never misses a meeting of the association, started at early dawn that we might make the trip of 20 miles, of rough roads across the country, in time to be at the opening.

The people of the community were there early and in large numbers to greet the many pilgrims, and oh, how cordial the hand-shake! My old father seemed to renew his youth again. I was happy. These meetings are feasts to the souls of us country people, who hear the gospel only once a month, and seldom meet with the saints in any kind of public gatherings.

Letters from the churches showed many baptisms during the year. The mission offerings were large, Sunday-schools flourishing in every church, and every church reported a prayermeeting. There was great rejoicing. We sang "Praise God from whom all blessings flow." Tears of joy filled our eyes, and gratitude our hearts. What an ideal gathering of the saints!

Did I say this was an ideal associational meeting? Yes. Just so, up to this point. Reports are called for, and the brother to read the report on missions is absent. The train left at 5 o'clock, and it was too

early for him to get up. The report goes over.

The report on Mississippi College and Ministerial Education is called for, and the brother appointed to write this report is absent. It would have cost him \$2.50 railroad fare to go, and so he excused himself from going. He had the money. Two of the most important reports are passed for the present. After awhile very brief and imperfect reports on these, the most important subjects before the association, are brought in, written hurriedly and without data from which to gather information. Our beloved secretary, not being able to be everywhere at the same time, was at another association, and the report on missions was tamely discussed and passed. Why? Because the brethren who were informed, and could have instructed and inspired us by their speeches, stayed at home. As in the case of the mission report, so it was with the report on Mississippi College and Ministerial Education. The pastors most competent to discuss these questions didn't come. My heart wept.

The country preachers were there. The country churches were represented. But alas! Many of our strong town pastors and strong laymen in the towns did not come. We so much needed their presence, and the inspiration of their strong talks, and strong preachers.

Much of my anticipated joy was turned into sadness and regret. The people who so generously and lovingly entertained the people did not get all they expected. The Master's cause suffered. Who was responsible? Answer, who will.

BERTHA.

A Word to Bro. Hargis.

I would like to notice a thing or two in the article of Bro. W. I. Hargis. He says: "I am glad that there was a plan of salvation devised back in the Council Chambers of eternity." "The plan was for Jesus to come into the world and suffer and die for man, take the sinner's place, and pay the sinner's debt." "What the sinner must do, is to take Jesus as his present and eternal Savior." Then comes this advice. "Let us say less about the plan, and more about Christ."

I ask, how can we say more about Christ, if we say less about the plan of salvation? Does he not know that the less he says about the plan of salvation, if he has correctly stated it above, the less he will say about the Christ? He says that the sinner must take Jesus as his present and eternal Savior. Now if he is to eliminate from his preaching the things which, as he correctly says—constitute the plan of salvation, how is the sinner to learn that Jesus is his present and eternal Savior? If we are to tell sinners to believe in Christ, and omit those things which the brother defines himself to be the plan of salvation—"that Jesus came into the world, suffered and died for man, took the sinner's place and paid the sinner's debt." What would be the sinners conception of Christ? Could

he know Him as his substitute and redeemer? How would he ever learn that Christ died upon the cross and then poured out his blood for man's redemption? The plan of salvation was the story of the cross before the work was done. Now, it is the same story of the cross as the work has been done, John 17:4 and 19:30.—Why should we say less about the plan of salvation, unless we want to withhold the story of the cross from the world.

J. R. SAMPLE.

Pastor's Association.

The fourth session of the Coldwater and Oxford Associations' Pastor's Association met in Como Monday and Tuesday following first Sunday.

We had an exceedingly interesting and profitable meeting, discussing the following topics: What place should be given to entertainments in the work of the church?

To what extent should Baptists affiliate with other denominations?

What should be the relation of local churches to each other?

Two resolutions were passed, namely: One, requesting the Coldwater Association, which meets soon, to give one session to the discussion of plans for raising money in the churches. Another, regretting the loss of Bro. E. L. Wesson from this association and State. Had two good sermons by Brethren Lomax and Ellis.

Como greatly enjoyed the coming of these saintly brethren. The attendance was the best we have had.

R. L. BUNYARD, Sec'y.

The Seminary.

The Southern Baptist Seminary opened Oct. 1st, with very fine prospects.

The faculty were all in their place, except Dr. Dargan, who is at present in the east making special study for writing a new book on preaching. Those present wear a happy face, and are full of work. The writer was in one of the new Mississippi boy's rooms this afternoon, who asked "will they continue to give lessons as now." I replied no, hardly, for they will give long lessons later! Those who have been here know his feeling.

The Seminary opened with 175 students, about 15 ahead of last session. There are at present 210 enrolled, they are still coming.

Mississippi has about the best representation she has ever had. We have present eleven, as follows:

B. B. Hall; Centerville; L. A. Moore, Natchez; W. H. Morgan, Aberdeen; J. T. Pearce, Augusta; J. F. Ray, Chalybeate; E. T. Smith, Gloster; S. W. Sproles, Kosciusko; S. E. Tull, Magnolia; C. S. Wilson, Blue Mountain; C. Anders, Jackson; M. J. Derrick, Jackson.

The number of students seems to be about one half old students and the other new.

The opening address was delivered by Dr. Robertson on Thursday night October 2nd. Subject "The Bible Picture of Jesus." It was very fine.

M. J. DERRICK.

Oct. 11 1902, 938 9th Ave. Louisville, Ky.

Sunday-school Needs.

There has been a very remarkable advance in Sunday-school lines during the last half century. The old style question book has entirely disappeared, and with it, too often, the New Testament and committing to memory Bible verses. And then, the old "songs of Zion" have nearly passed away giving way to constantly changing music of a lighter sort.

It is now over twenty years ago since the "uniform lesson system" was introduced. That wide awake Sunday-school man, B. F. Jacobs, Baptist of Chicago, originated the idea and pressed it to adoption. He has ceased from his labors, but his works do follow him.

The uniform lesson is an improvement upon the old plan in many respects, and is an inspiration in the fact that it is the same Scripture being studied now in nearly all parts of the world on the same Lord's Day. Besides this it is being studied more thoroughly, with all the lights possible thrown thereon.

Scholars are divided into different grades, in order that the lesson may meet all classes—from the infant to the most cultivated. But a great want has resulted, and that is graded, consecrated teachers. We have some, of course, but all of our Sunday-schools are suffering for more, and suffering badly.

Another thing we need is the more frequent use of the church hymns in the Sunday-schools—not necessarily the slow long metre or funeral ones—but lively songs and sound doctrine. Unless something is done in this direction, there will soon be a generation that will know nothing of the solid old hymns.

Again: There is too much neglect of the Book—the Bible. Even teachers often forget to take their's to the Sunday-school, while many of the scholars seem to have none. On the other hand little attention appears now to be given to committing verses to memory, as in the olden times. True this is enjoined under the present system, but is not generally enforced.

Mississippi is at last fully awaking to the importance of the Sunday-school work, as the foundation of future progress and prosperity. The appointment of Brother Landrum Leavell is evidence of this fact, and the help extended by the Sunday-school Board of the S. B. C., by asst. Sec'y. Spilman will be highly appreciable. Let pastors and churches give them a most cordial welcome on their tour, and encourage everybody to attend the meetings.

L. A. DUNCAN.

Blue Mountain.

Large Sunday School, two additions at 11 a. m., large number of unconverted people interested at night service—this was our work at Blue Mountain yesterday. Our Sunday School is, perhaps, the largest in the State. In the afternoon we had a live meeting of the B. Y. P. U. The Union is undertaking some work in the Christian Culture Courses.

Fraternally,
J. N. McMILLIN, Pastor.

Calhoun Association.

This body met at Banner October the first. The sermon was preached at eleven o'clock by the Appointee, Rev. S. E. Wallace. The sermon was a soul-stirring to start off with. The former moderator, Rev. G. W. Riley, called the association to order. After the letters were read the association went into the election of officers which resulted in the election of Rev. Lee Linder, moderator, and the re-election of R. H. Cruthirds, clerk and A. A. Bruner, Treasurer. The hospitality of Banner church and community was as good as the very best—and they even asked us to stay longer. The meeting was very spiritual from the first and closed with an old-fashioned hand-shake. The visiting ministers were Revs. H. L. Fink, J. J. Gibson and Rev. Hoyle, from Chickasaw association.

We wish to speak of several favorable features of the meeting. The mission spirit was the best we have ever had. The Sunday-school interest is growing. The educational interest is also growing. We had two speeches on the report on Mississippi College and Education by two of our own boys, that was equal to any I ever heard. They are teaching in our bounds, Prof. W. H. Reed at Safford and Prof. D. F. Spradlin at Banner. The Women's work is also taking strong hold in some parts of our field. We had a very able report sent up from Elm Church that served very greatly to down a host of prejudice against the work.

I am truly glad to say that all our pastors are united on the different phases of the work. The Baptist Foreign Mission Journal and Home Field was commended to the brotherhood, also the Orphanage Gem as safe reading matter. Another feature I wish to speak of was the unusual number of bright young men that are coming to the front. There was a Sunday-school mass meeting appointed at Concord Church on Saturday before the fifth Sunday in March 1903. We cordially invite the field man to come and be with us.

I forgot to say that Rev. H. L. Johnson, from the Oxford Association was there and rendered good help in speech-making and a good sermon.

Yours in the work,

A. A. BRUNER.

Coffeeville, Miss.

Lawrence County Association.

This body met in its first annual session with Bethel Church, Oct. 3-5. We met, we conferred, we adjourned. We had messengers from other bodies. Our Secretary Rowe and others from abroad don't seem to know about us. We have fifteen churches with a membership of 2018, thirteen reported baptisms, there were 169 baptisms. The gifts to missions were \$837.00. We agreed to pray and work for \$1,000.00 next year.

The discussion on missions was fine, most of the speakers were men. It was enthusiastic. Other subjects were well discussed, especially the subject of Temper-

ance. It was introduced by an able report from the pen of L. D. Posey. E. A. Haalan made the most severe arraignment of the "blind tiger" it has been mine to hear.

The officers were D. M. Lee, moderator; W. J. Armstrong, clerk; A. T. Longino, treasurer. A motion to refer reading of letters, from the church to a committee on digest of letters was lost, but the brethren repented and said, we will do it next time.

Yours,

J. P. WILLIAMS.

Some Preachers I Know.

NO. 4.

THE POLITIC PREACHER.

A long, long time ago, not so far back however as when pigs drank wine, there wuz no specimen ov the politic preacher. Now by politic preacher I dont mean the preacher whats dabbling in politics. Dick Gardner aint ther man tew insinuate that ther ministry is dropped so low down in human depravity as tew be associated with county officers, ballot-box stuffin, and dimigogery; and unless Dicks head'ser cabbage head that's erbout ther complection uv politics.

In this class we have ther policy preacher. Politic means prudence, but you can run prudence into ther ground. You can be too politic tew be prudent. That's ther trouble with ther politic preacher. He's so mortally afraid that he wont be on the popular side ov every question that he's erbout wore himself out stradin' ther fence. But Dick Gardner is up to his racket. It aint ther first time he ever saw a feller trying to run with ther hair and bark with the dogs both at thersame time, and he kalkerlates that it cant be did successfully. A fence is er good thing but it wernt made to straddle, and he who persists in doin' so must suffer the consequences.

And then there is ther lectionering preacher. Nearly every church in ther hull country knows him. He's alers seekin' er pasterate. He has two or three sermons which he has preached so often that they are threadbare; In fact they were very bare—of ideas before he preached them; and now they wont bear close inspection at all. One ov these fellows came to Dick Gardners church once to preach. He gave Spurgeon's sermon on Eph. 2:1; and told us that it had just occurred to him that mornin' to illustrate regeneration by the three resurrections Christ wrought. But Dick Gardner knew all the time that he got it out of Spurgeon's sermon. Dick spends the long winter nights in readin', and if you will believe his racket, he's caught a good many chaps tryin' to palm off somebodie's else sermons for their own.

Not only is ther lectionerin' preacher out huntin' er pasterate, but he is workin' to hold the one he has or strivn' tew get a better one. My father told ov a circumstance once. Sais he to me "Dick I've had my disappointments in my life, but I never had anything to sting me like a little thing which happened years ago. Some years

ago a young preacher came to assist our pastor in a meetin'. The young man worked himself into the affections ov ther young members ov the church and when ther church went into conference they rose up and called him. The old preacher was heart-broken and couldnt az long az he lives, talk about it without sheddin' tears. But that aint what cut me up so. The young man served us for a long time, and served us well, but after 'while he quit studyin' and ther church quit growin' and we deacons thought that a change would do us good. We knew that a change ought to be made. And so we went to the paster and gently informed him ov what we thought tew be done. And what did he do? Why he got on his horse and rode all over the hull country lectionerin', and at the conference ther hull country wuz there; and they whaled in and called him again fur an indefinite period. And what do you think that preacher did! why he got up ther next day and said: "Ther deacons thought I ought to resign and go, but ther church didnt think so and now if ther is any goin' done ther deacons can do it. And if they aint able tew git off without it I will lend them old Bill tew help pull them away." And then my father said tew me: "Dick, my boy, dont you ever ask a lectionerin' preacher tew move. There aint but one way tew move him and that is tew burn the house down." Dick Gardner aint ther man tew go back on what his paternal ancestor says, so he tries tew see to it that no lectionerin' preacher pastors his church.

DICK GARDNER.

Aberdeen, Gulfport and Biloxi.

Since I wrote you last, I have had the pleasure to attend the Fifth Sunday meeting of the Aberdeen association, held with Center Hill Church, about 12 miles from Aberdeen. Bro. A. J. Brown, a consecrated layman of Aberdeen, took me out to Center Hill and added not a little to the interest and profit of the meeting by his warm-hearted and practical talks.

The following week it was the privilege of the writer to assist Pastor Silas Haughton in a meeting with Center Hill Church. The results on the church and community were good and six were added to the church. Pastor Haughton is a splendid brother, a true yoke-fellow in the Master's work.

I also preached three times, during this trip, to the Aberdeen saints. The church here is still without a pastor. A good strong man is greatly needed. May the Holy Spirit send them an overseer of his own choice. Brown, Peck, and others will be found splendid coworkers with such a pastor.

I am now at Gulfport, the coming metropolis of Mississippi. I spent a delightful day yesterday with my very dear brother, Dr. J. B. Searcy, Bishop of Biloxi. The weather was rainy, but I enjoyed preaching to his people at 11 a. m. Bro. Searcy has done a grand work at Biloxi and the beautiful brick church will be a lasting honor to his memory, an appropriate monu-

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ment to his untiring labor, sacrifice and devotion to the Master's cause. Some men tear down—Dr. Searcy is a builder.

I hope to visit some towns along the coast where we have no Baptist churches and will try to send you some interesting items concerning the outlook. I have been here but a little more than one day.

W. M. REESE.

Sunday-school Notes.

A recent visit to Meridian found the churches planning for Dr. Spilman's coming expecting a great blessing during his Institute.

At the Chester Association, the entire day Sunday except the morning preaching hour, was given to the discussion of Sunday-schools.

Arthur Flake of Winona, made a helpful address on *Methods and Equipments*. This association is divided into two districts, each of which has its vice president. Thirteen copies of Dr. Hatcher's *Pastor and Sunday-school* were ordered by workers.

At the Yazoo Association, *missions* was the topic of great interest. This association gave, last year, more than \$1,000.00 to missions.

The Sunday-school work and the B. Y. P. U., were discussed with unusual vigor. The Word of God was exalted. The representative of the State Board disposed of more Bibles than at any other association this season.

Arthur Flake made telling addresses on Sunday-schools and B. Y. P. U.

A Christian young man, living in the Yazoo Association, from a community where there is no Sunday-school, consented to attempt to organize four or five of his companions into a Bible Study Band. These will agree to read *daily* the daily readings on the Sunday-school lessons. They will meet weekly at the home of the leader or with some member, and talk over together, freely and informally, the work of the past week. They will elect a president, vice president, and secretary and have a class motto. Who can doubt, that this band, kept going during the winter months, will blossom into a Sunday-school, next spring.

L. P. LEAVELL, Field secretary

Way Notes.

For the past two months nothing has issued from the pen of this representative of our State paper—THE BAPTIST—chiefly on account of the continued critical illness from typhoid fever of my wife, from which, in the good providence of God, the dear one is now convalescent, i. e., she is *very slowly* improving, so that I can once more be in the field.

When called home I was at work in Rankin County, but much of my data has been mislaid and the recollection of the work done, the communities visited and the brethren met, subsequent to my last letter to the paper, is so *dream-like*, that I beg pardon of the brethren for not reporting it.

I left *Pelehatchie* to go home, leaving my horse and buggy in care of that earnest, intelligent deacon and Sunday-school teacher—of whom our brother, Z. T. Leavell can tell you more—bro. J. T. Longmire, who said, "It will cost you nothing." Returning to P. Sept. 13—via Brookhaven, Wesson and Jackson, after weeks of absence and weary, anxious watching, at the bedside of the dear sick wife and mother I found *free* entertainment of an *exalted* character in the good home of Bro. and Sister Longmire and their devoted and Christian children. The 13th being Saturday, and no stated preaching to be in town on the Sabbath, and being requested to preach at 11, I did so, in some manner on Rev. 2:10, "latter clause." Bro. Leavell is pastor here and his work and worth are much appreciated.

Leaving here in the afternoon, a run of 40 minutes and I "lighted upon" the old substantial county site of Scott—Forest—where Bro. Hackett has been both Bishop and Presiding Elder of the Baptists for a dozen years or more, and, although he is *twenty years* beyond the so-called "dead-line" that people would not swap him off for any man living, even if *boot* were offered.

Bro. Leavell was to have been there to preach through the week, but, on account of circuit court, it had been thought well to postpone the meeting. A great mistake, it seems to me, for the presence of the "court people" would have given additional opportunities of faith coming by hearing the Word of God. Rom. 10:17.

It was my privilege and joy to preach to Bro. H's people plus a large number of "court attendance" at 7:30, after which Bro. H. made a good talk both for the paper and its representative, which bore good fruit. The homes of brethren Eastland and Crane were in sorrow—the one over the very recent death of a son and the other over the critical illness of a daughter, who has since died, both of whom have our sincerest sympathy—also the other *numerous* brethren and friends who have recently passed—and are passing—through dark waters. God bless them all.

And while it is in mind it may be permitted me to thank everyone, out of a warm heart, for the *many* inquiries and expressions of sympathy and love and prayers in our trial of afflictions. For all these things may the Lord richly bless you, my brethren.

From Forest I went to Meridian where I spent several days and where also the brethren showed me no little kindness. Most of the time spent there I was not very well and so did not have the pleasure of meeting the brethren, as I hoped to, in their prayer-meetings and other services but did meet with the Tuesday morning minister's conference at the study of the First Church, and had the enjoyable privilege of preaching on "Ministering the Gospel of God," to the saints at 41st Ave., at 11 and of hearing the pastor, Bro. Bosdell, at night, on "Marriage," which was both interesting and helpful.

After leaving Meridian I came to Enter-

prise—another of Bro. Hackett's churches where I spent an afternoon and night, enjoying a fine address by Prof. S. S. Secretary Leavell, on the *importance of study and work* in the Sabbath School. Thence to Sandersville, an afternoon and night and thence to Laurell, where I now am, and where—at the Baptist Church—I heard an exceptionally fine sermon by the pastor, at 11, on John 3:16, "Old, but ever New." The attentive hearer would think, as the man of God preached. At night, by request, your representative preached on "Peter's Fall and Repentance"—Matt. 26:33-75. Laurel sprang up *as by magic*, and it does everything else in the same way, and the Baptist church here is one of the most magical things in the town, "motivated" by its pastor, J. L. Low.

I should have said that Bro. Roper is now residing in Enterprise, but soon goes to Stonewall, where he will give "three-fifths" of his time. Also I meant to say that Bro. Bowen is still ministering to the saints at Sandersville to the satisfaction of all.

All the pastors and all the churches seem mutually pleased with each other and in most matters church affairs are going on quite satisfactorily. One thing, especially, is your representative happy to note. This is, more and more are church members coming to see that they should follow the *example of holy living* given them by their pastors.

In all these places, by all the brethren, the entertainment was all that could be wished, and the paper is to go into a goodly number of new homes, and is in favor with almost all the people.

Fraternally,

J. J. W. MATHIS.

Abstract of a Sermon.

BY REV. J. P. WILLIAMS.

MATT. 25:32.

[Preached before Lawrence County Association on first Sunday in October and published by request of the body.]

Our Lord stood in full prophetic view of the cross. His soul already felt the touch of the tragedy. He hastened to proclaim His mighty truths for the guidance and comfort of His disciples as they passed through the ordeals, that lay before them. He was discussing the great theme of His second coming, a doctrine too little studied, I fear. The text and context show that it will be unto judgment. Jesus will be the Judge. When the Son of man shall come, the nations shall be gathered, and He will say, etc. Other Scriptures teach the same, as 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ," etc. This is a terrible thought. If the criminal should find on the judge's bench the victim he had wronged, he would make no specious pleas, nor seek to escape by false witness. Neither will the unrepentant sinner when he stands before Christ, the victim of his sins, now exalted to be Judge. That will be an awful moment. No wonder the doomed will say amen to their own condemnation. And

The unfaithful Christian will have to face his redeeming Lord and account to Him for a wasted life. But how blessed it will be if we can say, I have done the best I could for you, my Lord and Savior.

The judgment will be based upon character. They are to be separated as sheep and goats. They are already separated when the judgment begins. Now we are justified from condemnation of the law by the substituted righteousness of Christ, but it is a mistake to conclude, therefore, that He will stand before God on our behalf at the judgment. It has been conceivably stated sometimes that God will be on the throne of judgment and when we are called Christ will answer and God will not look at us but at Him while we stand aside or behind Him. Christ will be on the throne and we will be before Him. He represented the sinner on the cross. He is now representing His children at the right hand of the Father, but then He will be on the judgment seat. It is the Christ within us that is the pledge of our acceptance. The wedding garment, which is to represent His righteousness, was on the guests not apart from them. This is in keeping with Paul's description of those against whom there is no law, as given in Gal. 5:22, 23. Hence regeneration is a pledge of justification. The character that secures our acceptance is a new character, not a development, a gift, which may be developed surely. There is no growing people into the kingdom. The lost goat may be taken where it will never see another goat, but be with sheep all the while, it may learn some sheep ways, but it never becomes a sheep. So God's children must be born so.

This judgment does more than determine where we shall spend eternity, it is a judgment for rewards. The just are punished according to the light against which they have sinned and the excess of their sins, while the righteous are rewarded according to their faithfulness. See Matt. 11:23; 1 Cor. 3:11-15. The evil influences we set agoing continue though we may be saved. The young lady that gave a glass of wine to her young gentleman friend, accepted Christ and was saved, but the glass of wine given by a Jewish hand stirred the latent thirst in the young man and from that day began his downward course till he became a vagabond without hope for time and eternity.

The destiny of both these classes is eternal. There be those who would like to read out of God's word the doctrine of eternal punishment. But it is there. The closing verse of this chapter says they shall go away into everlasting punishment. The parable of the rich man and Lazarus teaches the same truth.

And the blessed shall go into eternal life. Eternity is beyond our grasp of mind, one glorious, bright and never ending day. Time is a very brief affair. None of us wants a hard time, sufferings, or persecutions. But we will have eternity to rest in. Who would not like to realize the blessedness of Paul when he said, I have fought the good fight, I have finished my

course, I have kept the faith. Brethren, it is worth while to be faithful and true to our Lord and Savior Jesus Christ.

A Great Revival.

The best revival our church ever had, came to a close on Monday night, September 29th. The meeting lasted for two weeks. Rev. E. L. Wesson, our former much beloved pastor, did all the preaching. His sermons were simple and plain, yet it pleased God to bless him and use him for the salvation of many souls and for building up the cause. Our church was taxed to its utmost capacity, and on several occasions the aisles and entrances were filled. Many were turned away because they could find no room. God gave us forty new members, most of them grown men and women. Thirty-two by baptism, two by restoration, six by letter. There are a number of others who have professed a hope in Christ, some have joined other denominations, and some will come to us later on. We have never seen a clearer demonstration of God's power than during this meeting. Our membership was spiritually strengthened. The prayers of our entire church will follow Bro. Wesson wherever he may go.

B. P. GOOCH, Church Clerk.
Water Valley, Miss.

Meetings.

The fourth Sunday in June we began our meeting at Griffith. We have no organized church here, it is only a mission station in the midst of a Campbellite community, and of course there were many obstacles. Held seven days and nights. Had large congregations, but there were no visible results. Rev. W. H. Thompson, of Phœba, did the preaching.

CEDAR BLUFF.

Began here the third in July. Bro. Thompson was with us here also. Received three by experience and baptism, and six by letter.

SILLOAM.

Began here fourth in July. The rainy weather hindered the work greatly. Had good interest but no visible results.

LODI.

First in August was our time here. There were nineteen accessions, eight by experience and baptism and eleven by letter.

HEBRON.

Second in August was our time here. Result: Nineteen by experience and baptism and two by letter.

PEARSON'S CHAPEL.

At the close of our meeting held the second week in September at this place we baptized four.

Other places where we labored:

Assisted W. H. Thompson the third in August at Cross Roads. Result: Six received for baptism. Fifth in August at Cumberland. Received ten for baptism.

The fourth in August, assisted Bro. Dobbs at Sapa. Result: Six by baptism.

Meetings have been very good in these

parts. The devil has been made to quake and tremble on every hand. God be praised!

Yours for His sake,

A. T. CAMP.

Cedar Bluff, Miss., Oct. 13, 1902.

Hamburg.

Two years ago the Baptist church at this place made an effort to locate a pastor in their midst and succeeded by calling Rev. E. Gardner for half his time and salary of \$200, and being perfectly satisfied with Bro. Gardner's services as pastor they called him for another year and raised his salary to \$300. On the first Sabbath in September, 1902, this church unanimously called Bro. Gardner indefinitely for half his time, raising his salary to \$400, which shows their earnest appreciation of him as pastor.

He declines to accept the call for another year. Bro. Gardner is one of the best preachers in Mississippi, and this church can testify to his earnest devotion to the cause of Christ, and we commend him to the support and cooperation of the churches which he is to serve in the future. May God abundantly bless his work wherever he may cast his lot. Hamburg is situated in Franklin county on the Y. & M. V. R. R. and has about 500 inhabitants. The Baptist church has in it about 135 members and is now in need of a pastor for another year. This field is an inviting one for the best talent, a great work is needed and can be done here.

May the Divine hand be with us in securing the right man for this place.

A MEMBER.

Hamburg, Miss., Oct. 1, 1902.

Aberdeen Association.

This is one of the oldest associations in the State—being the mother of several others. It convened in its 59th session with the Pleasant Grove church, 7 miles south of Pontotoc, Oct. 7.

The introductory sermon was preached by J. A. Rogers. The writer did not reach the church in time to hear the sermon, but heard it well spoken of.

After the reading of the letters the organization was effected by the election of J. I. Longest, moderator; D. W. Fowler, clerk and J. W. Hamilton, treasurer.

The subjects usually considered by the body received due attention and in the main were warmly discussed.

From the reports sent up from the different churches, it would appear the spirit of missions is on the increase somewhat in this association.

The recent death of Bro. Frank Souter is very keenly felt in the association, of which he was, several terms, the honored moderator. He was indeed a good man, and his loss will be felt in all the region round about Pontotoc, where he lived several years and where he fell asleep October 5, 1902.

But few visitors were present from other bodies. The writer fails to call to mind any besides Bro. E. E. Thornton and himself. There are some strong preachers in

this body that measure up well, both in preaching and in platform or floor discussion.

THE BAPTIST man received a warm welcome and was accorded every consideration by the moderator and brethren that could reasonably have been expected.

I regretted to have to leave a day before the association adjourned in order to reach another association, and my regrets were intensified by my failure to reach the latter, because of obstacles I could not surmount.

I wish here to record my indebtedness to Bro. R. P. Brown of Pontotoc for his generous help to me in the paper work. He not only moved his own figures forward about a year and a half, but aided me much in adding new names. With a few such friends to the paper here and there throughout the State, ye agent would have easy sailing.

H. M. LONG.

Columbus, Miss.

Lucedale.

In May a Baptist church was organized with fifteen members. Rev. W. N. Newberry, a resident minister, was invited to supply as preacher for them for a time. The church now numbers 57—25 males and 32 females. They have no house but intend to build a \$3,000 edifice, up-to-date in architecture. Any assistance rendered them will be duly appreciated. Lucedale and Merrill would be a good field for the Mission Board to look after at once. A good opportunity is now afforded.

I was at Merrill 5 days and Lucedale 8 days. 8 new members were added to the church at Merrill and 36 at Lucedale. All men and women and of the best citizens.

The territory is ours now and we can hold it if the right man can be secured to lead them. They are praying for the will of the Lord to be accomplished.

B. L. MITCHELL.

Sunflower Association.

The Sunflower Association convened with the Refuge church, near Beulah, on Thursday Oct. 2d, 1902. J. M. Chrestman was re-elected moderator, and A. P. Rose, clerk, and G. R. Caldwell, treasurer.

The annual sermon was preached by Bro. W. S. Allen, of Gunnison. It was good. Visitors present: H. J. Mitchell, Coldwater Association; R. M. Cooper, recently from Virginia; Capt. Mortimer, of Blue Mountain Military Academy; and O. M. Lucas, of THE BAPTIST.

It was delightful to mingle with these earnest servants of the Master. While the body is not large in numbers, they make-up in quality what they lack in quantity. All the usual reports were good while the discussions indicated the spirit of aggressiveness. The needs of the cause in this great Delta lie very close to their hearts, and they are animated with the noble purpose of doing what they can to occupy this fair land for Christ. The contribution for sustentation was by far the largest of any yet visited or heard from by this scribe, \$117.00. If all our associations would do as well in

proportion to ability the worn out servant of our Lord would no longer suffer from cold and want. Nor would they feel the sense of being forgotten, by those for whom they gave their lives.

The Sabbath was spent with the Greenville saints and the writer occupied the pulpit morning and evening. Some of the salt of the earth live in this city, and but recently the dear Lord called from their number one (Stacy Lord) upon whom they were wont to rely as their leader. How they miss him! But may it not be that in their loss they shall discover their strength? So mote it be. Next meeting to be held at Belen, Tuesday before 2nd Sunday in October.

O. M. LUCAS.

Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m.
Cherry Creek—October 27, 7 p. m. and 28.
Tupelo—October 29.
Macon—October 30, 7 p. m.
Starkville—October 31 and November 2 at 7 p. m.
Columbus—November 1 and 2, morning and afternoon.
Meridian—November 3, at 3 p. m., and 4th.
Hattiesburg—November 5 and 6.
Brandon—November 7 at 7 p. m.
Clinton—November 8 and 9, a. m.
Jackson, First Church—November 9, 4 and 7 p. m.
Gloster—November 10, at 3 p. m., and 11th.
Indianola—November 12.
Greenwood—November 13.
Lexington—November 14 and morning of 15.
Yazoo City—November 15 at night and 16 at night.
Anding—November 16, morning.
Our State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday School workers adjacent are earnestly invited to attend.

The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place.

In behalf of the Executive Committee of the Convention Board,

A. V. ROWE, Cor. Sec'y.

Yalobusha Association.

This body met October 9-11 with Spring Hill church, 3 miles west of Oakland. The weather was fine, and the community an ideal one for an association to meet in.

O. L. Kimbrough was made moderator; J. W. Brown, clerk; and H. A. Dame, treasurer. 20 out of 22 churches were represented, and one new church received.

95 baptisms were reported, as against 97 last year. Some splendid reports were read, and the discussions were up to high-water mark.

The following pastors were present: G. L. Martin, A. C. Mason, J. C. Brandon,

W. J. Robinson, J. D. Rice, J. D. Tribble, John Fields and W. H. Carder.

The following brethren from adjoining associations were present: A. A. Lomax, H. W. Rockett, W. I. Hargis, I. H. Lowrey and E. L. Wesson. Our young and enthusiastic Sunday-school Secretary, L. P. Leavell was present, and well represented his work. THE BAPTIST was represented by W. J. Robinson.

There was much preaching during the association, and the following brethren preached: A. A. Lomax, W. I. Hargis, W. J. Robinson, A. C. Mason and J. D. Rice.

The association will meet with the Ashland church, at Cascilla, a year hence.

The hospitality of the people was all that could be desired, and not the least striking feature of the association was the fact, that there was very little of that restless disposition to get away and go home. W. I. HARGIS.

A Fine Sermon.

Eld. D. W. Bosdell, D. D., the pastor of the Forty-first Avenue Baptist Church, Meridian, Miss., preached a very able and strong sermon on marriage, before said church and congregation, on the 4th Sunday in September. Dr. Bosdell is in the habit of preaching fine sermons. He has been recalled for 1902, making his third year with this church. The Lord bless this rising young preacher, and make him still more useful in our beloved Baptist Zion. I wish everybody could have a chance to read his sermon on marriage. Amen and Amen.

J. R. FARISH.

Three Items.

Prof. J. H. Newman, in "History of Anti-Pedobaptism," page 28, says: "Baptists have always regarded infant baptism not simply as an unauthorized and useless innovation, but as involving a radical departure from the purpose of Christ in instituting the ordinance: supplanting believers' baptism, making the symbol antedate the thing symbolized, striking at the root of regenerate church membership, tending to bring the entire population of a Christianized community into church fellowship, and making possible and fostering State churchism."

Baptist churches in Portland, are united in holding open air services on Sunday afternoons. They use a truck for platform, with singers and speakers thereon and a cornet band. An audience of 400 to 600 is secured in the "saloon district," and it is believed that much good is done. Thus is illustrated the "go" of the gospel.

A wealthy tobaccoist, otherwise unobjectionable was defeated for an office at the International Sunday-school Convention, by a vote of the Nominating Committee, of 50 to 3; a member saying: "I submit that the man who represents the great Sunday-school organization should be morally and physically clean, and their money clean; and I cannot vote for this gentleman."

During the discussion of Graded Lessons at the Denver S. S. Convention, a member urged that "graded teachers" were needed more than graded lessons. The latter was all right, but we were suffering most for the former. L. A. D.

THE HOME.

The Better Way

When the evening shadows gather
Darkly 'round life's little day
Sad if starless pathways told
We had missed the better way
Missed the law of love and kindness
That subdues the bitter strife
Missed the sweet contentment
Of the true, unselfish life.

Sad if of the patient waiting
We had weary grown too soon
Torn the tender buds asunder
Ere they'd open into bloom
Gathered thorns instead of roses
Heard no song from our past days
But the haunting strain that tells
We had missed the better way.

ERON, OPHELIA GARY.

Nettie's Mistake

"That child really must be vaccinated this week or she cannot go to school," mamma said, and Nettie, on the veranda outside of the open window, listened eagerly.

"Yes, I will call and tell the doctor to come up at once," answered papa, as he went out.

"Vaccinated! That's something awful, for Nellie White told me her arm almost ached itself off. And 'that child,' means me. Well, what if I'm not at home when the doctor comes?" mused Nettie, guiltily.

She watched the road to the village and soon saw a buggy coming.

It was the doctor's. She was sure, and soon the veranda was empty, and a hurried child was running across the field toward the woods which skirted the pond.

What a hunt there was for Nettie when the buggy stopped before the gate! But she was not to be found.

It was more than an hour before she appeared, and as soon as she was within doors another buggy stopped before the house. "The doctor! I'm very glad, for I was afraid he wouldn't come, and you cannot go to school until you are vaccinated," said mamma.

Nettie was silent. She did not speak until the doctor had gone. Then she said slowly, with a deep frown upon her face:

"I thought the doctor was here a long while ago, mamma." "Oh, no; Uncle Will came for you to ride out with him, but we could not find you," answered mamma, and there was a quish gleam in her eyes. Did she know? "Oh, h-h-h!" cried the dismayed Nettie, "Uncle Will's rides are just splendid. Oh, I ran

away and got lost in the woods, and almost fell into the pond. I missed that nice time, when vaccination don't hurt a bit. Oh, dear me!"

"Remember it, deary," said mamma, significantly. "Never run away from a duty, no matter how hard it seems, for it sometimes brings an unexpected reward."

"I guess you are right, mamma," smiled Nettie, with tears in her eyes.—Our Little ones—Ex.

Concerning Women.

In the United States are 6,000,000 women workers. Of these 10,000 are authors, 320,000 are teachers, 6,000 are doctors and 1,800 occupy pulpits.

A bright Danish girl, Bertha Oleson, has recently entered the boot and shoe trade, after serving a four years' apprenticeship to her father, and compelled the ancient guild to accept her as a fellow craftsman. Miss Oleson is twenty-one years of age. She expects to establish herself in Copenhagen as a custom shoemaker, and hopes to induce other women to come to her and learn the business.

Mrs. Eugenia Wheeler Goff, of Minneapolis, Minn., is probably the only woman who makes historical maps. Her work requires a thorough education, great technical ability, and infinite patience. Her maps are used in books of history, and also as wall charts for school rooms and officers. She has access to government record, and frequently visits Washington in order to complete or verify some complicated or mooted point. Her maps have won for her a national reputation.—The American Weekly.

Behead a grog-shop, and leave what a tippler makes of himself: Saloon—a loon.



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EXCURSIONS To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without charge.

For rates and other information, address, H. D. WILSON, ELLIS FARNSWORTH, P. & T. A., T. P. A., 314 Main St., Memphis, Tenn.

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Associational Meetings.

Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.

Carey—Hamburg, Oct. 15.

Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

Sipsey—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.

Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.

Tombigbee—Salem, Oct. 18.

Leaf River—Buffalo, Green county, Saturday, October 18.

Choctaw—Mt. Nelson, Oct. 18.

New Liberty—Saint Elia, Smith county, 7 miles south of Raleigh, Saturday, October 18.

Hopewell—Jerusalem, 16 miles north of Morton, October 18th.

Trinity—Monte Vista, 16 miles north of Eupora, Oct. 23.

Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.

Magee's Creek—Boguechitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

Why Young People Hesitate to Marry.

The standards of social decency and respectability are constantly rising; the amount of money supposed to be necessary to begin the married life increases decade by decade. Young men say that they will not marry until they are able to support a wife in good style, and as the wealth of the land increases and their neighbors live more and more luxuriously, the phrase "in good style" is constantly undergoing changes of meaning. Young women become accustomed in their parental homes to a certain amount of comfort and of leisure and they do not relish the thought of beginning to live more plainly and more laboriously in homes of their own. Thus, an increasing number of young men and women decline or postpone marriage.

It is true that the family life does require of both men and women the relinquishment of a certain amount of liberty, the assumption of new burdens, the incurring of pain and privation and sacrifice. The unwillingness to meet these demands is the prime cause of the diminution in the number of marriages which the census reports to us. And one of the inevitable consequences is the increase of social immorality.

Many parents discourage the marriage of their sons and daughters under conditions which would be far more favorable than those under which they themselves set out in life bravely and happily. They are unwilling that their children should meet the responsibilities which they met and bear the burdens which

they bore, and in meeting a d bearing which they won their own manhood and womanhood. Many a father refuses his daughter to a young man whose circumstances and prosperity are far more favorable than were his when he was married; many a mother warns her son against alliance with a girl whose heart is as true and brave as hers was when she set up her own home.

The father and mother, in their prosperity, have lost their sense of the value of character; they have come to put far too much emphasis on the mere accidents of life. For it is true not only of a man's life, but of the life of a man and woman together, that "it consisteth not in the abundance of the things that" they possess. They can be happy and true and brave with but few things. To begin together as their parents began, to live simply and frugally, to face the problems of life without flinching, to exercise their wits together over a limited *menage*, what is this but the discipline in which all the best qualities of life are won?—Dr. Washington Glad den, in Social Salvation.

The drinking system is directly responsible for twenty per cent of our idiots, forty per cent. of our lunatics, seventy-five per cent. of our criminals, ninety per cent. of our paupers, and ninety-five per cent. of the shiftless, ne'er-do-well, broken down, broken-hearted, miserable people of our commonwealth! So the subject is of vital interest for the business man, the tax-payer, the physician, the philanthropist, the Christian—for every person concerned for the welfare of humanity.

A drunken legislator said that he was a "self-made man." "That fact," said Mr. Greeley, "relieves the Almighty of a great responsibility."

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

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THE B. Y. P. U.

W. P. PRICE, EDITOR.

Daily Bible Readings.

Mon. 20. The Baptism of Jesus. Mat. 3:13-17. (Parables.) Mark 1:9-11. Luke 3:21, 22. Compare John 1:29.

Tues. 21. The temptation of Jesus. Mark 1:12, 13; Matthew 4:1-11. Compare Deut. 8:3.

Wed. 22. Jesus' victory over Satan. Luke 4:1-13. Compare Matthew 19:11. Thu. 23. John's testimony concerning the Christ. John 1:19-34. Compare Isa. 53:7.

Fri. 24. The first disciples of Jesus. John 1:35-51. Compare Matt. 10:2-4.

Sat. 25. Jesus' creative power at Cana. John 2:1-12. Compare Gal. 3:1-6.

Sun. 26. Conquest Meeting. Home Mission Work (In the North-west). Alternate topic: Treating a serious Invitation Lightly. Matt. 22:1-14.

S. S. Lesson: Joshua and Caleb. Joshua 14:5-15.

Remember Oxford, Nov. 12, 13, 14!

Among the speakers will be Drs. R. J. Willingham, Richmond; F. C. McConnell, Atlanta; and L. N. Van Ness, Nashville.

The Oxford bishop has some important words to say to all those who expect to attend. See his words below and do as he says and at once:

ATTENTION DELEGATES AND VISITORS TO THE B. Y. P. U. CONVENTION AT OXFORD.

Everyone who expects to attend the B. Y. P. U. Convention at Oxford is urgently requested to notify just as soon as possible, Hon. Duke M. Kimbrough, the chairman of the committee on hospitality. Let no one who expects to come fail to do this. We wish to furnish entertainment for all who come, but we desire to know before hand just who are coming that comfortable homes may be provided for all, and that assignment may be made before the convention meets.

Address all communications to Hon. Duke M. Kimbrough, Oxford, Miss.

Visitors are urged to attend to this matter at the earliest possible moment.

N. W. P. BAXON.

An Early Christian Culture Class.

BY P. I. LISEY.

Not the first one, which consisted of the twelve apostles, whom Jesus carried through a three year's course. Books have been written about that, two of them by members of the class, and one particularly good one in our times: "The training of the Twelve." It is of one of the la-

ter at Antioch.

This was the first church where Gentiles or people from a heathen population had been gathered in in large numbers. They were very crude, being young converts without previous culture or training, and they were remote from the well established church and apostolic circle in Jerusalem and so in immediate need of instruction and strengthening. The account is given in the latter part of eleventh chapter of Acts.

An experienced and godly man, Barnabas, was sent to them who was so impressed with the needs and side door of usefulness that he hastened to Tarsus, looked up Paul and brought him to Antioch. How I should have rejoiced to have been in that class and heard the instruction from the man that had the clearest insight into the mysteries of God's kingdom of any man of his age or any age, whose burning love of God and the truth filled him with the passion for souls. "And it came to pass that for a whole year they came together and taught a great multitude." No wonder they had a great multitude. I suppose none of our culture classes have come up to it. The fact is that the whole church went into it. That is exactly as it should be. The whole church ought to be in it. The whole church needs it, and the whole world needs that the whole church shall take such a course. How long a course was it? Well the record says, "for a whole year." They meant to be thorough, they must have been rooted and grounded and built up by a year's study of the Bible under such teaching. It is likely they met once a day. What Christians we would have if we all met for an hour every evening for twelve months for study of the Scriptures. How rich in knowledge, how we would grow in experience, how strong in life, how equipped for service as no Christian band perhaps on earth is now drilled. Do we not need a Christian Culture Course in every church? Is it not the thing a pastor would welcome as the thing desired almost above every thing else now, that the church should be a walking, breathing, living, working Bible?

Notice some things that resulted in this church at Antioch. It made the church a new and distinct force in the world; "the disciples were first called Christians in Antioch," a new band, a new power, a new name that came into recognition and has been

ter at Antioch.

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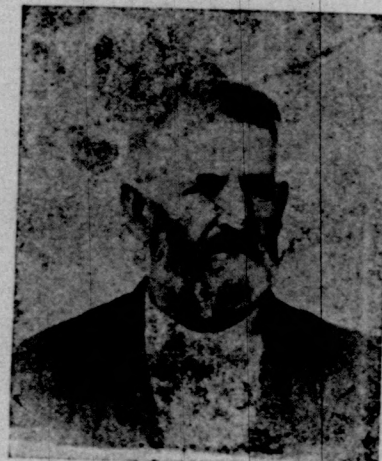
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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over cost one cent per word, which must accompany copy of notice.]



Frank Souter.

Was born in South Carolina, August 12, 1829, and fell on sleep at home in Pontotoc, Miss., October 5, 1902, leaving a widowed wife, three children and grandchildren and relatives to mourn their loss. At the hands of God he was the recipient of many blessings, and by His guidance was himself a blessing to many. In early manhood he committed his soul to Jesus. Of this he once said, before a great congregation: "Thirty-five years ago I trusted Christ for salvation. Since that time I have been constantly conscious of faltering steps and a sinful disposition; but I have been equally conscious that God's righteousness is imputed to me and that I am safe in Him. He was diligent in business, fervent in spirit, serving the Lord. A prince of farmers, a prosperous merchant, a successful bank president. He was moderator of his association the last twelve years of his life—save two when he was sick. Through heat and cold he attended the meetings of that body, as also its executive board and fifth Sunday meetings. As trustee of our college he made long and tedious journeys to neighboring associations without charge. All over the State churches have been helped by his silent contributions. Every missionary enterprise received warm sympathy and constant and large help from him. In a college sense he was not educated but was of broad information, large common sense and deep consecration. The denominational strife breeder appealed to his passions in vain. The weary preachers, college agents, colporteurs alike made long drives to get a night's rest in his home because of the warm welcome that always awaited such pilgrims of the Lord. The afflicted, the widow and orphan never appealed in vain to him for help.

Notwithstanding all, he did not escape opposition deep and bitter. He drank deep of life's woes. Yet he was preeminently a cheerful man. God's statement, "The Lord reigneth, let the earth rejoice," was to him an ever living truth. He murmured not at rain or drought, heat or cold, sickness or sorrow.

In his community no enterprise was ever started for the upbuilding of the people mentally, morally or religiously that he did not help and help largely. He was a church goer. Who remembers a protracted meeting in his town that he did not attend regularly night and day,

and give his employees an opportunity to do the same? If it closed up store or bank he would go. As a Sunday School teacher and superintendent he was painstaking, often propounding questions during the week to provoke thought and research by the coming Sabbath. His church appointments he never missed. In his prayer-meeting he was instant in season, out of season. He never failed us. His expositions of the Scriptures was like that of a great preacher. He studied the Bible—he loved the Bible. To him his pastor could confide—literally himself.

As a neighbor he was kind; as a father he was patient; as a husband he was devoted; as a church member he was faithful. The announcement to him by his physician that he could not recover was received with absolute composure. When asked by his brother if he wanted anything attended to before he went hence, he replied "No, every thing is arranged for on this side and on the other."

Such a life as this is worth more to Mississippi's youths than all the cotton-fields and oil factories. May they profit by it.

R. A. COOPER,
JOHN H. MITCHELL,
C. E. FRANKLIN,
For the church.

Toler.

Sister Blanche Toler, daughter of J. H. Toler, was born August 20, 1874. She professed faith in Jesus and joined New Providence Church when she was about thirteen years old. No one who knew her ever doubted that she was a true child of God. She suffered intensely for nearly a year before the welcome messenger came to call her home. On Sept. 13, 1902 she passed peacefully away.

E. GARDNER.

Whitaker.

Died at Rome, Miss., Mr. T. A. Whitaker, aged forty-four years. He had been in poor health for several weeks and when he was attacked with hematuria yielded in four days to the fell destroyer.

His parents a few years ago, owned a beautiful home near Antioch church, in which they were staunch members.

Days of adversity came and the home once so happy passed into the hands of strangers. He was the last of the family—the child of many prayers, and we hope he has been united with his sainted parents.

He left a wife and two daughters to mourn his loss. Peace be to his ashes.
E. C. BOLLS.

McKinzy.

"Blessed are the dead which die in the Lord."

On September 19th, 1902, the spirit of Mrs. Bettie McKinzy took its flight to the God who gave it. Miss Bettie was the daughter of William Hoxey. She was married to Allen McKinzy June 1st, 1902. She being near the age of 2 years. She lived a pious and consecrated Christian some 7 or 8 years, holding membership at Vernon Baptist Church, Vernon, Jasper County, Miss.

She leaves a husband and a host of dear relatives and friends to mourn her death.

Weep not dear ones as though she had no hope. She died in full view of the blessed city where God and the redeemed dwell. A dear one has fallen asleep in Jesus, for our loss is her gain!

for she is not for the Lord has taken her. May God bless and comfort the bereaved. Written by her pastor through the request of her cousin.

Cross?

Poor man! He can't help it. It's his liver. He needs a liver pill. Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use
Buckingham's Dye
50 cts. of druggists or R. P. Hall & Co., Nashua, N.H.

DINING CAR SERVICE.

Mobile and Ohio Reduces Time to St. Louis.

"The Mobile and Ohio Railroad is engaged in a commendable effort to annihilate space between this city and St. Louis, and, beginning Sunday, August 31st, it will materially shorten the time taken to traverse the distance between the two cities by the way of Meridian. And this date, too, will mark the inauguration of dining car service a la carte, on this line. This innovation will be a welcome one to travelers, who heretofore have been subjected to the abomination of taking their meals on the catch-as-catch-can plan at meal stations along the route. Passengers, by means of this new service, will be enabled to eat when they feel disposed, eat what they want at their leisure and pay only for what they order, with a choice of anything in the gastronomic line from a cup of coffee to a course dinner.

These new dining cars, by the way, are to be veritable palaces, fitted with every possible convenience known to modern railroad traffic. The decorations are of a superb order and the cars are brilliantly illuminated with incandescents, while a plentiful supply of electric fans will keep the atmosphere at a comfortable temperature, no matter how high the mercury may soar outside the cars.

The cuisine will leave nothing to be desired, and in this particular little more need be said than that it will be on a scale that will excel that of the Mobile and Ohio's eating house at Artesia, Miss., and which gave that hostelry the reputation of serving about the best meal to be had on the line of any railroad in the United States.

One of the most striking as well as pleasant features of this service is the announcement by the management that it will make of the dining car service merely a convenience for the traveling public, serving everything at as near cost as possible, with no desire to make the service a source of profit to the company."

—From "The Times-Democrat," New Orleans, La., August 29th, 1902.

READ THIS IF YOU ARE GOING WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 4th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States and later at ONE FARE, plus \$2.00, with topover at pleasure, good three weeks return.

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" Hattiesburg, 10:10 a. m.	7:15 p. m.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

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WOMAN'S WORK.

Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. Woods, Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

Program.

October, 1902.

Programs are intended as outlines. The selection of additional topics and subjects of prayer with the desired changes are left with the Society.

SUBJECT—Frontier Mission.
MEMORY THOUGHT—"For it is worth just what it costs, the elevation of mankind."

1. HYMN—"I Love Thy Kingdom, Lord."

2. BIBLE READING—(with comments by different members) Fidelity of God. Isa. 1:2-4; Sabbath Recreation, Neh. 13:13-15; Good of Wealth, Eccl. 2:8-9; Mormonism, Mal. 2:1-2; The Remedy, Dent. 10:12.

3. TRUTH IN A NOT-SAFE-PLACE—Difficulties in frontier sections. East country regions with no religious opportunities. Lack of church buildings; migratory habits of the people. Yet, in Oklahoma and Indian Territory alone last year, 1,745 were baptized and 70 churches constituted. Better frontier mission means better home development and better foreign mission work.

4. PRAYER—Presenting the native land before God with thanksgiving for the work of the Home Board.

5. 10 FACTS FROM LEADER—"Frontier Missions," by D. H. Deane.

6. OPEN PARLIAMENT—Church Building Loan Fund—What it is. How can we increase it?

7. LEAPLET—"A Helpmate for Him," by Eleanor A. Hunter.

8. BOXES valued at \$33.35 represent last year's needy missionaries. If the Society has not yet secured a name, send for one before all have been distributed.

9. BUSINESS—Minutes, Collection, Reports of Committees, etc. Note: Each Society should raise a small additional sum for the purchase of literature. In addition to "Monthly Literature," narrative and other leaflets may be obtained from 233 N. Howard St., Baltimore, Md. Send for catalogue.

10. CLOSING EXERCISES.

Woman's Meeting Held
During the Session of
the Central Association at Jack-
son, Miss.

A goodly number of Christian women were with the brethren of the Central Association, when they assembled in the Second Church of Jackson, Miss., on Thursday, October 9th. It was decided that the woman's meeting be held in the Presbyterian church, of West Jackson, on Friday afternoon. A heavy rain fell during the greater part of that day, and, in consequence of

this quite a number of the ladies in attendance upon the association were deterred from coming out. Those who did brave the storm, to attend the woman's meeting at the Presbyterian church, found a cheerful fire there, and at the close of the hour, spent in devotional service, and the interchange of experience in Christian work, all seemed to feel, that it was a privilege to be there. As the associational vice president, Miss Futch, was not present, and there was no programme provided, the meeting was entirely informal. Mrs. J. L. Johnson, of Clinton, acted as a leader, and conducted the devotional exercises. A few verses were read, from the letter to the Philippians, the ladies joined in singing, "Blest be the tie that binds," and Mrs. Johnson led in prayer. Mrs. Mattie Warren, representing the society of the Peulah Baptist church, gave an encouraging report of the year's work, the amount contributed to the various objects being about thirty-six dollars. Mrs. J. B. Cohron spoke for the society at Utica, dwelling particularly on their effort to develop the devotional and social element in their work. Mrs. Dr. Fulgham of the First Church of Jackson, gave an interesting account of doings of her society. Mrs. Price, representing the society of the Second Church, gave a cheering report of their work. Mrs. J. L. Johnson told something of the methods adopted by the society at Clinton. In response to a request sent by Mrs. Woods, the State Secretary, the Christmas offering for China, the week of self-denial, and the building and loan fund were discussed. Mrs. Yarbrough closed the meeting with prayer.

The Frontier Missionary.

Let us give more honor to the men who labor on our great frontier. We honor Stearns, Gano, Marshall and Burleson, and with honor to ourselves as we reverence these pioneer heroes of the past; but we have such heroes among us now. We honor our foreign missionaries, and justly so, for these men are leaving home and kindred and are going far away; but other men have equally as hard a lot. In many respects the lot of the foreign missionary is better than that of the man who labors upon our great frontier. He is paid a larger salary. He is more widely known, through the farewell meetings, and because his name

is so often heralded in the newspapers. Hence he has a wider circle of sympathizers left behind to pray for him, and even in his foreign home finds fit companionship.

But frontier people do not have many comforts, and the missionary must live as the people do—in tents, dugouts and cabins—of whom the world is not worthy! Surrendering the companionship of tender wife and loving children, he takes long journeys, traveling from church to church, many miles a day, exposed in summer to the scorching heat of the noonday sun, and in winter to the biting blasts of the blizzard. Sleeping under the open sky with his saddle for a pillow, he washes his face in ponds by the roadside, and often a tomb is a luxury. While he is away the food of the family runs low, and earthly help seems likely to fail. Their hope is in God. During his absence his children sicken and he returns to see them fade away and die. With his own hands he makes the coffin and digs the grave, and with a heart bursting with grief, and a sobbing prayer to Almighty God, he lays his beloved dead beneath the sod to await the resurrection morning. Enduring hardship, toil, privation and suffering, sirs and brethren, these are your and my substitutes in that land of self-denial—men of God, voices to call the name of Christ, and signs to point the way to Jesus! For their sakes, I beg you to put more emphasis upon the Home Board and its work.

(REV.) J. M. MILLARD.

The Frontier a Source of Wealth.

From these wild frontier settlements rivulets of wealth find their sources; these gather into great streams, and flow on to the eastern cities and towns, keeping the wheels of the factories moving, and making it possible for eastern men to grow rich, and to gather about them all the luxuries and comforts

known to modern civilization. Stop, for a single year, the stream of cattle, hides, wool, lumber, wheat, gold and silver that comes largely, if not wholly, from our western frontier, and the business of our country would be ruined. But more important still, these people are American citizens, and these distant communities will, ere long, have a great, if not a controlling, influence in shaping the destiny of our whole country. What our country needs is good citizens in the best sense of that term. A citizen, to be good and safe, needs at least two qualities in his make-up; he must have an enlightened common sense and a conscience.—Missionary Review.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars reward for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c.

Hall's Family Pills are the best.

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Vernal Saw Palmetto Berry Wine, unless you are satisfied that it will benefit you. A small trial bottle will be sent free and prepaid to any reader of THE BAPTIST who will write for it to the Vernal Remedy Co., Buffalo, N. Y.

It quickly relieves and permanently cures catarrh, indigestion, constipation, torpid liver, and diseases of the kidney, bladder and prostate gland.

The genuine article is made only by the Vernal Remedy Co., Buffalo, N. Y. It is sold by all leading druggists.



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Cures all diseases peculiar to the Female Sex. Sold under a guarantee. Send us your name and we will be glad to send you circulars and testimonials.

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Is an Anti-Bilious Family Medicine and is the best Home Treatment in Diarrhea, Flux, Colic, Indigestion, Chills, Fevers, etc. The finest Soothing Syrup. Is not a purgative but a neutralizer. Let us send you circulars and testimonials.

JONES MEDICINE CO., Jackson, Miss.

TEMPERANCE.

BY W. H. PATTON.

Dispensary.

Some of the newspaper correspondents are claiming the dispensary craze is gaining favor in Mississippi. That is only in their imagination. No prohibitionist or Christian man wants anything of the kind. The liquor traffic is wrong, it is a sin against God and man, it is a device of the devil for peopling hell. No man is depraved enough to stand behind a counter and sell his fellow man that which is an injury to him, mentally, physically, morally and financially, if it was not for the money or profit there is in it. It is a mean, low down business, it is debasing to both seller and drinker. If it is bad for an individual to engage in, can a county, city or town engage in it and it not be wrong?

It does not diminish the amount of whisky consumed. South Carolina sells three times as much whisky now. Whisky sold by a town will make men drunkards just the same as if an individual sold it. As to the "blind tigers" they have just as many or more where they have dispensaries than in dry counties. There is no necessity of having either the dispensary or "blind tiger." Hon. J. H. Nevell, with his \$500 fine and six months in jail for each conviction, kills "blind tigers." No, we don't want any dispensary, but we do want State prohibition, and the way to get that is to elect men favorable to that thing. Let them be men that cannot be bought up by the whisky lobbyists. Make it an issue, be firm and courageous and we will succeed. If it is made an issue we can elect such men to the legislature and State Senate and then we can have a clean white State. One that prohibits the sale, manufacture or the giving away of all intoxicants.

Harriston.

The cross roads town of Harriston was too small to keep saloons under the law forbidding the sale in towns of less than 500 inhabitants, so the whisky men extended the borders of the incorporation to take in more people. That is an old trick, I have seen it done in Shubuta, I have seen the corporate limits extended in the country to take in a saw mill and the employees

that they might sign their petition for license.

Harriston needs prohibition as much as any place I know of. It is a tough place. I was there a few hours about two years ago and heard more profanity in that few hours than I had heard in twenty years.

The Canteen.

Gen. Funston is an anti-prohibitionist and he has given birth to a statement that doing away with the government saloon and the canteen the soldiers are all becoming drunkards and libertines. Quite a number of the daily newspapers have copied it. There is an advertising concern that sends such articles out and the space is paid for at advertising rates.

Benton County.

Benton county has gone dry because there is no town of 500 inhabitants in the county.

A library is a multitude of persons talking to you when you wish to hear them. Do any of your books talk temperance? Many a man has been knocked down by a punch in the head. If your neighbor does not take THE BAPTIST ask him to do so and I will talk to him every week on temperance if he will read the paper. It might save his son from a drunkard's grave.

A young lady having read about a man having invented a stove which consumes its own smoke, hopes he will devise a method whereby tobacco smokers can be run on the same economical principle. To which I say, amen, amen.

My Lungs

"La grippe left me with a bad cough. My friends said 'consumption.' I then tried Ayer's Cherry Pectoral and was promptly cured." A. K. Randles, Nokomis, Ill.

You forgot to buy a bottle of Ayer's Cherry Pectoral when your cold first came on, so you let it run along. Even now, with all your hard coughing, it will not disappoint you. There's a record of sixty years.

Three sizes: 25c., 50c., \$1.00. Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. One of Ayer's Pills at bedtime aids the Cherry Pectoral greatly in breaking up a cold. J. C. AYER CO., Lowell, Mass.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys. 50 cents and \$1.00 a bottle at druggists.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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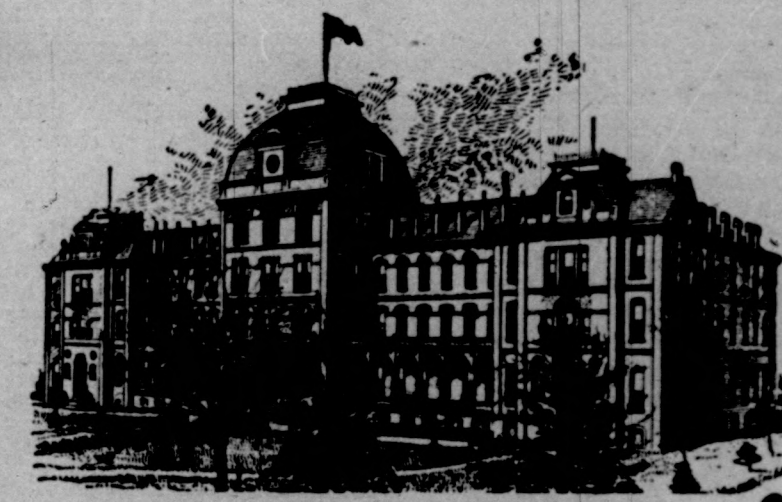
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Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

Personal.

—The Seminary enrollment at this writing is 210.

—Bro. P. E. Phillips has moved from Gulfport to Hattiesburg.

—Mississippi College now has an enrollment of 266 students.

—Rev. E. L. Wesson of S. Miss., will go to Texas. He will be greatly missed.

—There are at present seven Mississippians in the Seminary at Louisville, Ky.

—The United Sons of Confederate Veterans met yesterday in the Capitol building.

—Our traveling men are turning in each week a nice list of new subscribers, making it necessary to increase the number of papers printed each week.

—Rev. J. R. G. Hewley has resigned the care of the Cleveland Church. The resignation is to take effect January 1st, 1903. It seems that this brother should not leave the Delta.

—There was a new arrival at the Governor's Mansion in the person of little Gai Longino, on last Saturday. The little arrival is now a permanent part of the Governor's family.

—Bro. Frank Souter, of Portofoto, has been gathered into his father's, at the ripe old age of 73. He was truly a great and good man. The denomination will miss him. A prince in Israel has fallen.

—Hillman College now has more boarders than it had last year including the industrial boarders, and it has a dining hall with 1,200 square feet of floor, nearly all occupied at the time. Surely the country is witnessing a revival in education.

—Rev. Oscar Haywood has declined the call recently extended to him from Seattle, Washington. He has also been called to the First Church, Waterbury, Connecticut, and will likely accept. Dr. Haywood is well known in Mississippi.

—Our young brother, Charles Anders, was, on the first Sunday in October, liberated by First Church to preach the Gospel. He was baptized in May, and has been zealous in the Lord's work. He left on the 8th to take a course in the Theological Seminary at Louisville.

—We are gratified to hear that the Judson has had the largest opening attendance in the history of the institution, every State from Maryland to Texas being represented. They have a very fine patronage both in quantity and quality, and Mississippi is, as usual, well represented.

—Rev. W. J. Derrick, of Yazoo City, stayed over from the Central Association and preached an excellent sermon in the First Baptist Church of Yazoo City, at 11 a. m., last Lord's Day. Bro. Derrick has done a great work at Yazoo City, and will have the labor and honor of entertaining the next State Convention.

—The Chicago American of September 29th contains a eulogy of Rev. T. Christian; D. D., in his pulpit in the La Salle Avenue Baptist Church, Chicago, preaching a sermon on the Power of Evil and Good Contrasted. The Doctor is just back from a trip to the Orient. Set his article in last issue of THE BAPTIST.

—The First Baptist Church, Jackson, has recently sustained a heavy loss in the death of two valuable members. On the 7th inst., our aged sister, Mrs. S. A. E. Baley, peacefully fell on Jesus, and on the 8th our young sister, Mrs. Etta Roach Herring, was called into the "rest that remaineth unto the people of God."

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Send your name and age, for further information, to

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A few good Agents wanted.

—The Jackson College (col.) has just opened. The attendance is larger than was anticipated after the demoralization incident to the removal from the old quarters to new ones. Dr. Barrett, the president, and his teachers spent the summer in New York, and return in good health and spirits. It is probable that this institution will be permanently located in this city. We hope it may.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

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Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure, this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

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